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far as to follow up his theory with a reminder that the totemic culture of Africa reveals a set of striking similarities to the so-called West Papuan or Totemic culture of Oceania. The assumption of a genetic relationship between these two cultures would hardly be reconcilable with the theory of the Hamitic origin of African totemism. The author is therefore willing to admit that

for the present we must assume that totemism is an indigenous Negro institution, while attempting to find another explanation for the peculiarities of the Nandi and other similar systems (p. 178).

All this notwithstanding the author's Hamitic theory of African totemism must be classed as another example of the diffusion dogma of the Graebnerian type. Why assume that the presence of maternal and paternal descent in one tribe must be due to "the mixture of peoples"? What is the proof that primal totemism was paternal and local, and that the typical distribution of totemic clans over many local groups was again due to "the mixture of peoples"? Why posit one particular culture as the carrier of totemism, and why identify that culture with one people? To all these queries the critical ethnologist has but one answer.

Before closing I should like to express the regret that the author should not have supplemented his exhaustive and highly instructive study of the distribution and character of totemic features in Africa with an intensive study of a number of integral totemic complexes and another comparative one of the relation of totemism in Africa to religious societies. The material for such investigations is now available, and not until they are carried out may we hope to reach a deeper comprehension of the significance and specific peculiarities of African totemism.

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PHYSICAL ANTHROPOLOGY

Indian-White Amalgamation. An Anthropometric Study. ALBERT ERNEST JENKS. (Bulletin of the University of Minnesota, Studies in the Social Sciences, No. 6, Minneapolis, 1916), vi, 24 pp., 17 tables. 6 plates (including one of graphical illustrations of measurements).

Supposed irregularities in the sale of certain lands on the White Earth Reservation, Minnesota, allotted originally to mixed-blood Indians by the Government which, in 1906-1907 authorized them to sell those lands, occasioned the present investigations. Being called upon by the attorney for the defendants to determine the blood status by anthropometric methods, when Indian testimony as to genealogical data of the originals fellers did not prove very trustworthy, the author visited

several reservations. In addition to his studies on the White Earth Reservation, several others in Minnesota and one in North Dakota were visited. Physical features under consideration were the head breadth and length, face breadth and height, nasal breadth and length, color of eye, skin and hair, texture and quantity of hair, and nature of incisors. The present paper contains only the results of face and head breadth measuring, and the cranio-facial index¹ taking both in rationally. The other somatological observations mentioned above, which are of most decisive value in the analysis of blood mixture, are reserved for a later publication. They will in fact be very essential for the determination as to Indian-White, Indian-Negro, or Indian-Negro-White mixed-bloods. To what extent mixed-bloods predominate in the regions examined is shown by the statement that among more than three hundred Ojibwa Indians "the pure-blood type was chiefly noticeable by its absence." The historical sketch of amalgamation and the records of the famous Warren family (pp. 2-5) show that the influx of foreign blood by the trading people has been continuous and at times even excessive for over 250 years. "It was the rare and exceptional trader who did not have at least one Indian wife." The physical characteristics of pure-blood Indians and those of mixed blood are precisely defined. Of interest is the statement that all types of noses are found, a fact by which the close observer is generally considerably puzzled. I have found on the other hand that in spite of its far-reaching variety the form of the nose is a fairly conservative trait by which racial analysis should profit greatly. And even if "there is no typically Indian form about Indian noses" (p. 6), its derivation might be greatly aided by form-analytical methods. The author states that offspring of the Indian and White amalgamating stocks assume modified characteristics in direct ratio with the preponderating inheritable influence of either of the two parent stocks over the to Morton's, Starr's, and Hrdlička's results. It should have been made other.² A number of excellent photographs tend to show such modifications. Still, they do not suffice for an exhaustive treatment of the problem and we are looking forward to a metrical color and form-analytical determination in a later publication.

In carefully arranged tables the head and face breadth, their differ-

¹ As "cranium" should refer solely to the skull, a better term for this index might be employed, with recourse to the Greek word for head, ἡ κεφαλή, viz., "cephalo-facial index," which in this case is a "transversal" one.

² Boas in his paper of fundamental value: "Zur Anthropologie der nordamerikanischen Indianer," *Zeitschrift für Ethnologie*, 1895, pp. 366-411, speaks directly of the "grössere Einfluss des indianischen Typus auf die Mischrasse" (p. 410).

entials, and the cranio-facial indices are laid out individually and averaged. The mean variation also is given. The author has also recourse plain, though, that Morton's figures as being derived from the skull are not directly comparable to somatological ones. Consulting his results, the author calls attention to a modification of constant repeating, *i. e.*, the relation between the breadth of face and breadth of the head (the face-breadth head-breadth index—cranio-facial index). The breadth of the head as well as that of the face increases fairly gradually with the minor degree in mixture, or perhaps it is better to say that the influx of white blood exercises a modifying effect on the breadth of the head and face of the Indian. According to the author's own figures, the head-breadth ranges from 151.4 mm. to 156.8 mm. for the males and from 150.0 mm. to 153.3 mm. in the females, the face-breadth correspondingly from 136.8 mm. to 152.0 mm. and from 132.2 mm. to 144.0 mm., according to the percentage of mixture involved. But more indicative is the mutual relation of these two series of numbers in their differentials within the different groups in a perfectly gradual accession of from 4.4 mm. to 14.6 mm. in the male groups, and from 6.0 mm. to 14.6 mm. in the female ones, resulting in cranio-facial indices of from 97.19 to 90.34 male and from 96.05 to 88.16 female. As chief factors in the amalgamation were included: pure-blood Indians, French, and Scotch; mixed-bloods less than half white, half or more white, and three-fourths or more white. These conditions are graphically represented in three series of frequency curves. Evidently by mistake the series of head and face breadths were exchanged on this chart so that figure 2 should be figure 1 and *vice versa*.

It is demonstrated that the cranio-facial index is a highly valuable element in hybrid study, which is still in its infancy. Still, a valuable beginning has been made here and abroad and special stress must be laid on following up such studies in addition to measurements, on purely somatological and physiological research, as the author himself proposes. There is at present a strong tendency in the anthropological field to exploit the problem of the hybrid as a result of a perfectly sound and sane development of our science. Biological experimentation and its elaboration into theories have prepared the ground. Every attempt to illuminate the problem will for such reasons be heartily welcomed.

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